HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

[From the National Enquirer.]

Rev. R. J. Breckinridge's letter to Dr. Wardlaw.

It has been very seldom, that we have known a corrupt "pro-slavery" advocate more exceedingly chafed, after being completely foiled—prostrated—vanquished in argument, than is this champion apologist for his country's inconsistency and guilt. After the "dough-faced" mobocrats and clerical "wolves," combined, had vented their ferocious spleen against George Thompson, in the United States;—after they had violated every right of national hospitality, in their treatment of him, and hunted him like a wild beast from their shores;—filled with exultation at their physical triumph over him,(though they *dared not* grapple with his mental powers here,) they commissioned this clerical minion of a popularity-seeking Church,* to defend them at the bar of moral investigation in Europe. The course which he pursued after his arrival in England—the result of his discussion with Thompson, at Glasgow—is known to our readers. Having been literally demolished in argument, by his resistless polemical antagonist, (whose every movement evinced that he felt himself armed with the panoply of truth and justice, and conscious of his intellectual superiority,) the chosen advocate of oppressors and palliator of national hypocrisy turned with envenomed spite against those who had been appointed to decide the issue of the contest, and whose duty it was to proclaim his humiliating discomfiture.—If we were surprised at his Jesuitical sophisms, when essaying to parry the crushing thrusts of his adversary, we have been no less disgusted with the rude contortions and malignant bravado which he exhibited in the agony of defeat.

The Rev. Dr. Wardlaw, who acted as Chairman of the meetings for discussion between Thompson and Breckinridge, summed up the result in an able report, from which we make the following extract:—

"That in the deliberate judgment of this meeting the wish announced by Mr. George Thompson, to meet publicly any antagonist, especially any minister of the gospel from the United States, on the subject of American Slavery, or on any one of the branches of that subject, was dictated by a well-founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city between him and the Rev. R. J. Breckinridge, of Baltimore, has left not merely unshaken, but confirmed and augmented their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straight-forward honesty and undaunted intrepidity of his zeal."

Stung to the quick by the nature of this decision, and the confident tone in which it is expressed, Breckinridge wrote a long letter to Dr. Wardlaw, expressive of the bitterness of wounded vanity and mortified presumption. After quoting the extract which we have inserted above, he says:—

"These proceedings, Sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr. G. Thompson. For while nothing is further from my purpose than to wound the feelings of any friend of that individual, it is necessary to say, that in America, every one who is not an Abolitionist, or, in other words, ninety-nine hundredths of the people, consider him not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence, and piety, in Britain, not only concur in all the principles and proceedings, but partake of all the prejudices and ignorance of that individual, and openly defend his flagitious conduct."

It is, to be sure, rather amusing to hear such a splenetic remark as the first part of this paragraph contains, after he had, himself, taken so much pains to cross the ocean and "notice" the individual to whom he alludes in such a particularly distinguished manner! He might, upon a moment's reflection, have saved his opponents the expense of a little risibility, by the suppression of this item in the testimony of his embittered feelings. But his admission respecting the estimation in which his antagonist is held by his countrymen, is *worthy of remembrance*. Turning the fire of his wrath against the whole British nation, he now undertakes to prove that the government and people of that country are more deeply involved in the guilt of slavery than the Americans. And here are his facts!—

"To come at once to the grand cause of outcry against us—the unhappy and indefensible existence of slavery, in many of the States.—Will you be so good as to turn your eyes to the map of Africa, and fix them on a spot longer than half of Western Europe? At its southern extremity, find Cape Town. Then find the speech of Dr. Philip, delivered in Exeter Hall ten days after you delivered yours. In that town and neighborhood are 9,000 British slaves! Scattered over that vast peninsula are many thousands more of British slaves!! And yet the ear of day is dull with being told that in the British Empire there were no slaves; and the very speech that has elicited these remarks was made at a meeting on the anniversary devoted to a glorious fact that never occurred, namely, 'Slave Emancipation in the British Colonies.'

"Turn, now, I pray you, to the map of Asia, and find the vast dominions which God has lent to you there, embracing a population of one hundred and thirty millions of souls. Then look over a file of papers, and read a conversation that occurred in the Commons House of Parliament, but a short time back, between the Hon. Mr. Buxton, and Sir J. Hobhouse, on the subject of British slavery in India? There you will find it admitted that 'domestic slavery prevails to a great extent' in India, 'especially in Bengal.'—There you will find proof that no direct effort was ever made to abolish it,—and reasons urged by the government why it cannot now be abolished,—and why treaties now existing seem to render its future abolition impossible!

"Turn your attention next to the Western side of the Atlantic ocean, and see nearly a million of apprentices in the West India Islands; and then remember what you have yourself said and written on the subject of this system; and call to mind the innumerable declarations made weekly, up and down the country, by those who belong to your party, and who (at the Hondsworth Anti-Slavery Society, on the 3d of this month) denounced it as 'aggravated Slavery, under the delusive name of apprenticeship,' and denounce every 'proposal of government' as only calculated to excite suspicion."

Here we find an American *clergyman* stooping to the humble, pettifogging task, of charging upon the British nation the crime of sanctioning and upholding the system of slavery, to an almost unlimited extent, while both the government and people are actually engaged in abolishing it, wholly and totally throughout the empire, by efficient legislative measures!! This, too, is done in extenuation of the deep and damning inconsistency of a people who, professing a higher degree of freedom and equality, yet refuse to adopt a single effectual plan to liberate their millions of slaves, and at the same time persecute and seek the lives of those attempting, by moral means, to produce a reformation among them!! To what lengths will prejudice and national pride carry their votaries, when they have usurped the seat of justice, and subjected the reasoning faculties, and even the feelings of humanity, to their control! No one better knows, than this "pro-slavery" American, that the whole legislative policy of Great Britain is now directed towards the extinction of slavery. But we will not insult the understandings of our intelligent readers, by further elucidations of this subject. They well know what credit is due to the sophistical rant which is here exposed.

After a long dissertation upon the evils existing under the government of Great Britain—which, by the by, are totally disconnected with the subject before us—the toleration of Catholicism in Canada, &c.; the existence of Paganism in India; the degradation of the lower classes in England and Ireland; the aggressions upon the natives of South Africa;—all of which he considers, (we suppose,) quite as bad as *our* southern HEATHENISM AND UNIVERSAL PROSTITUTION, and immolation of victims under the lash, and banishing, plundering, and murdering of Indians for their lands—he says:—

"When these things are set right, and you seek from us another list, we will say to you concerning your polity, in nearly all its parts, things which you will then be better able to bear. We will point out how you may establish real freedom amongst yourselves, and thereby show your acquaintance with its sacred principles; how you can make your laws just, equal and humane; and thereby manifest in practice your devotion to principles commended for others."

Here we might remind him of a bawd teaching lessons of virtue, or of "Satan rebuking sin!"

Insisting upon the propriety of an *union* of the Christian professors of the two countries, (just as the prostitute clerical and political slavites of our southern states, with all their corruption, cry for "Union" with the advocates of freedom and religious consistency at the North,) he proceeds:—

"Such, sir, are my views of the subject. I deeply regret that yours are so widely different. And I humbly beseech you to imagine the whole course of your proceedings and arguments—embracing of course the mission of Mr. Thompson, and his conduct since his return—made ours, and our case made yours; and then decide what would by this time have been the feelings of your people towards us, if we had treated you as you have treated us? I declare, in the presence of God, my firm belief, that if things go on much longer as they have progressed for the last two years, there will not be found on earth men more estranged from each other than the professors of religion in the two countries. I have already witnessed the spectacle of a part of the religious press in England, urging forward the government of the country to an intervention, if necessary, with arms, against the progress of liberty in Texas, upon the false and ignorant pretext that the government of the United States, unless prevented by force, would possess itself of that country, and introduce slavery there! The people generally of America are long ago roused to the highest pitch of indignation against your proceedings in this whole business."

"Progress of liberty in Texas!" "False and ignorant pretext that the government of the United States," &c.!! Here we have the "wolf" unmasked. The transcendant hypocrisy—the total disregard of truth—the unblushing negative assertion of falsehood, and denial of well known facts—that are glaringly manifested in this brief extract, stamps the insignia of dishonesty and misrepresentation upon the brow of the utterer. We are not to suppose, for one moment, that he was ignorant of the true state of things in relation to the subject here referred to. He must have *known* that his premises were false—his conclusions false—and that he was then acting the part of special advocate of the grossest violation of national rights, for the perpetration of the vilest aggression, and the wide extension and perpetuity of the abominations of slavery.

We have neither time nor room for a further notice of this extenuator of "Christian" mobocracy and "republican" hereditary despotism. It is in vain that he *professes* allegiance to the sacred cause of religion and liberty, while he thus endeavors to *cloak* the sins and moral corruptions that abound in our country:—and if he chooses to fellowship with hypocritical pretenders, who are represented by an English writer as "canting zealots of liberty and lashes, hallelujahs and horsewhippings, Bibles and brutality, missions and murders, religious revivals merging in slave auctions, and love-feasts terminating in Lynch law,"—why he is at perfect liberty to do it,—and likewise to derive all the satisfaction that results from the congenial association, and the attempt to deceive, mislead, and betray the innocent of all countries into error and ruin. Yet we are desirous to see the lion of the forest and the lamb of the fold, respectively arrayed in their native garb; and where the fleecy robe is transferred to rugged shoulders, let it be promptly stript therefrom,—though the prowler be left to pursue, unmolested, his path and his prey.

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*The "Church," to which we allude, is not a particular *sect*:—but the remark is applicable to the whole Christian professing community, so far only as it stifles the voice of truth, in extenuating the evils of slavery, to please the mass of its corrupt supporters.

Speech of J. T. Woodbury,

At the annual meeting of the Rhode Island A. S. Society, December 9, 1836.

Rev. James T. Woodbury, of Massachusetts, submitted the annexed resolution:

Resolved, That the principles and measures adopted by the American Temperance reform and which have rendered that reform nearly triumphant, will effect the abolition of Slavery.

Mr. Woodbury said, that the first effectual blow that was struck in the Temperance Reform, was that intemperance was an immorality, a sin against God—and that the maker, the seller, and the consumer, all shared in the guilt. Drunkenness in the United States had really become a demon—and a demon of giant strength. He stalked abroad over the land a greater than Goliah of Gath. The staff of his spear was larger than a weaver's beam, and the head thereof weighed more than six hundred shekels of iron; and oh! how he did slay and make havoc of the children of men. How he for years mangled and destroyed them—how like a tiger he surfeited on their very blood; and how was this monster put to death?—What was the stone and sling that brought his face to the ground? What smote him in the forehead and caused him to fall?—The principle above alluded to—that intemperance was a sin against God. That if men would manufacture, and traffic, and drink, they did wrong—they wronged God; they injured themselves and wounded their neighbor. This was the *great first* principle which cut through the ranks of the enemy like chain shot; they could not stand before it.

Now what a great bloody God slavery is, and how every man in Church and State, at the South and the North, is commanded to fall down and worship it. And more than half the people of more than half the territories of the United States must fall down and worship it, or lose their heads—must admit it right, or be hung up upon the next tree. Admit what to be right? Why, admit it to be right for men to buy and sell each others wives and children—to drive each other into the cotton field to work under the lash of the task master, without wages—to rob each other of the bible—to compel each other to live and die ignorant of letters—to pronounce a man a felon and put him to death, for teaching his own children the English alphabet. And in no way can this bloody God be dethroned, and this temple of Dagon made to fall, but by declaring slavery in all its parts and departments, root and branch, twig and leaf, a sin against God—unqualifiedly so—everlastingly so.—The attack is to be made on the conscience. The rays of truth are to be made to turn in one hot focal blaze on the conscience—on the conscience. It is only by alarming the conscience, and the conscience of the whole land, that the abolitionists can accomplish their object. "This dangerous heresy," as General Duff Green calls it, viz: "That to hold the image of God, the immortal man, as a piece of property, is sin, is offensive to a holy God," must be infused into all our schools—into all our domestic circles—into all our pulpits. Men of all grades and all classes must be made to *see* this, and to *feel* this, and to return a *true verdict*.

The conscience *even* of the South, even of the slave-holder, begins to be alarmed; and that conscience must be satisfied, or it will give the slave-holder no peace, day nor night. It is wounded—it begins to bleed—and if that blood is not stopped—if truth is not strangled in the streets, we shall soon see repentance—and fruits meet for repentance. It cries to the slave-holder—"*pay your laborers—pay your laborers.*" He will see it lettered on his knife and his fork—on his cushions and his carpets—on the house of God—on the pulpit—on the bible—wherever he turns his eye, he will see written out in letters of blood—"*pay your laborers—pay your laborers.*"

Again, the sin of drunkenness was first attacked in the church; and any reform of the public morals must begin here. "Judgment," as Peter says, "must begin at the house of God." Nothing is more certainly written in the book of truth, than that as long as slavery is tolerated in the Church of Christ—so long as men will sit at the Lord's table with slavery, and suffer slavery to stalk up the pulpit stairs, and pray and preach, slavery must exist among men of the world. And while we have a rum drinking church, and rum drinking ministry, we had a rum drinking world, and shall have.

Again, we have established another point in the Temperance Reform. I mean, that there is not, and in the eternal nature of things there cannot be, any neutrals; "that they which are not with us, *are against us*; and they that gather not with us, *scatter abroad*." I know, and we all know, that in the Temperance Reform, we had a great body of self-styled neutrals, Bishops, Doctors of Divinity, Divines with titles, and Divines without titles, men in the church and men out of the church, who all acted on the non-committal policy. But we all know that a grand change was made upon this large, learned and grave body of non-committals, and that they were routed "horse, foot and dragoons," and compelled to rank themselves with the rum drinker, or against him.

So it is with Slavery—what a noble army of neutrals there are—fence men—who will not let you know on which side they are.—Who, if they say one word against slavery, will just go right on, and say one word in favor of it. "It is a great sin, but then custom and law have sanctioned it so long; and these slaveholders are so hospitable, and so liberal to the Missionary and Bible Societies—they don't know about calling them sinners against God—and treating them as such." Many will say nothing—give no opinion. "It is a difficult question." "They are not acquainted with all the facts." They play the fox in the fable. When the sick lion called the beasts as a medical counsel, he asked the bear to smell of *his breath* and give his opinion: the bear snuffs his breath, and shaking his head, says—"your breath smells very bad, you are very sick;" the lion *lunches* him, tears him in pieces for being so honest as to tell the truth. He asks the tiger to give his opinion; "really Mr. Lion your breath is very sweet, I should think you were very well;" and he tears him in pieces for playing hypocrite, and telling a lie, and now he turns to the fox—who snuffs, and snuffs and says, "Mr. Lion, I can give no opinion, *I have a very bad cold*." Now how many are there who have bad colds, and can give no opinion.

Again, the objections and excuses we meet with are the same in both cases. "I wish," says one, "that minister of the gospel would just mind his own business, and preach the gospel;" so says the the drunkard, and so says the slaveholder and his Northern apologists. Yes preach temperance as our grandfathers preached it, drinking rum themselves all the time and having rum, as an item, in their settlement salaries. Yea, thirty gallons a year, as some of them verily did.

Don't give Temperance lectures on the sabbath—you desecrate that holy day—yes, men and women will say that while they stay at home all Sunday and mix toddy for the drunkard.

But did not ministers of the gospel, and that too some of the most devoted and pious among them, make it their business to preach against drunkenness, and thought that thereby they did God most important service, prepared the way of the Lord, in a most emphatical sense—promoted revivals, and blessed the world; and shall they concern themselves for *men who drink rum*; and when men take each other's wives and children, and sell them as brutes in the market, and *drive* each other to the field, and compel each other to work without wages, and rob each other of the bible, say we are not concerned—this is none of our business?

Mr. Lewis Tappan

Of New-York city, spoke in support of the following resolution:

That the principles and measures of the Anti-Slavery Societies are in accordance with the Declaration of Independence, the Constitution of the United States, the Scriptures, and the best interest of the whole American people, bond and free.

Mr. T. said, that since the gentleman who had preceded him had shown that slavery was a sin, and had pointed out the way in which it should be removed, he would endeavor to show that the doctrines and measures of the abolitionists were calculated to accomplish the removal in the desired way. What, said he, are the principles of the Declaration of Independence and the Bible?—He would quote a single paragraph from each, as a sample: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness."—"Whatever ye would that men should do to you, do ye even so to them."

Now, said Mr. T. abolitionists aim to act out the principles cited from our boasted Declaration of Independence, and from the holy Scriptures. They are not political partisans, but christian moralists; they do not join with the pro-slavery zealots of the South in styling the sentiment quoted from the Declaration of Independence "a rhetorical flourish" and "a splendid absurdity;"—and they take the declarations of scripture in their obvious meaning. If God had intended that the bible should be used to defend the atrocious system of slavery, it would have read thus: "Whatever ye would that (white) men should do to you, do ye even so to them." "God hath made of one blood all (white) men that dwell on the face of the earth." "God is no respecter of (white) persons," &c.

Mr. President, said Mr. T. having glanced at the principles of the abolitionists, let us inquire what are their measures? We aim to prove that tolerating the system of slavery and the slave trade in this country, contradicts the avowal made in the Declaration of Independence, and stamps us as a nation of hypocrites. We endeavor to show that slavery is a crime against man and a sin against God; that free labor is more profitable than slave labor; that slavery is impoverishing the slave States, injuriously affecting the intellect of the white population of the South, and corrupting the morals of their children and servants. And, sir, we are striving to abolish, with slavery, the great pauper system that exists in all the slave States—reducing one half of the community to bondage, to labor without wages, in support of the other half in idleness and iniquity.

Is it asked, said Mr. T. in what manner abolitionists are prosecuting their measures? I answer, by sending lecturers abroad to address the people, and by scattering anti-slavery publications far and wide. Though it has been reiterated by Governors, and echoed by the minions of party, that those measures were unconstitutional and incendiary, we appeal to the Constitution under which we live: "Congress shall make no law respecting in establishment of religion, or prohibiting the free exercise thereof: *or abridging the freedom of speech, or of the press*," &c. We appeal also to the constitutions of the several States, all of which, *not excepting those of the slave States*, avow that "the freedom of the press is one of the greatest bulwarks of liberty; and therefore ought never to be restrained. Every citizen may freely speak, write and print on any subject, being liable (to the laws of the land, and not to northern mobs or southern vigilance committees) for the abuse of that liberty."

Sir, in the exercise of this constitutional right the American Anti-Slavery Society have been publishing about twenty thousand copies of their publications weekly, and sending them to subscribers, and for gratuitous distribution throughout the union! Yes, Mr. President, throughout the union! Notwithstanding the pretended destruction of these publications by the conflagration at Charleston, S. C. when the post office was robbed of 'Emancipators,' 'Slave's Friends,' and 'Human Rights;' notwithstanding the argus eyes of the censors of the press, in the persons of postmasters, our publications are subscribed for, received and read by thousands in the slave States. Planters, when at the North, purchase them; they receive them through the mail, and they read them with curiosity and trembling.

Mr. President, if we had larger funds we could advantageously increase the number of agents, and multiply the publications until their white leaves should cover the whole land; and as the acting Treasurer of the Society, I would earnestly appeal to the friends here present, to be liberal in their donations to this blessed cause. Already upwards of fifty agents are in the field—ardent, intrepid, and eloquent men, who are lifting up their voices like a trumpet, asserting the claims of humanity and religion, and making proselytes like the drops of the morning dew. Let the State Societies aid the Parent Society, by pouring their funds directly into its treasury, and more agents and more publications will be sent into their boundaries.

But, said Mr. T. there is one thing abolitionists have not done that they ought to have done, and which they solemnly pledged themselves to do. The 2d art. of your Constitution states—"The object of this Society shall be" (among other things) "to raise our enslaved countrymen to a rank befitting rational, accountable, and immortal beings." And one of the resolutions adopted by the convention that adopted that constitution, was as follows: "That as the free colored people among us are the peculiar representatives of the slaves, and suffer many disabilities, we will *prove* our love for the slave, by our efforts for the improvement of the free people of color in morals, education, and the useful arts; and by our treatment of them as men and as fellow-christians."

I appeal to the abolitionists of Providence, said Mr. T. if they have redeemed these pledges with reference to the 1400 people of color of their city. I appeal to the abolitionists who are here assembled from different parts of the State, if they have redeemed them. They have not been redeemed. In visiting the colored schools in this city to-day, said Mr. T. I have been distressed to find that not over one hundred children and adults attend the free and private week-day schools. Neither have similar pledges been redeemed by abolitionists in other cities and States. We owe it to the cause to redeem these pledges, made before God and man, or we shall justly be liable to the charge of moral perjury, and make our own declaration "a rhetorical flourish," and "a splendid absurdity." Let us establish schools, become gratuitous teachers, and turn out as a body, to instruct, aid, and enlighten our brethren and sisters who are perishing for lack of knowledge. Let us assist them in learning trades, and in introducing them into the useful arts and sciences; and above all, let us labor to have them converted to God.

Be assured, said Mr. T. that on the question of treating men irrespective of color, the great battle is to be decided between the friends of liberty and the supporters of slavery. That will prove the Thermopylæ in the Anti-slavery cause. Abolitionists must enter into this conflict; the question must be decided, or slavery will be perpetual.—We must eat, walk, travel and worship with people of color, and show to slaveholders, and their abettors at the north, that we will recognize them as brethren. I do not mean, said Mr. T., that we ought to associate intimately with those colored persons, whom we should not associate with if they were white; but I do mean that we ought to conduct towards colored persons as all would do if they were white. This is practical abolitionism; and until we adopt it heartily, we shall be considered as hypocrites by slaveholders, and throw the weight of our example on the side of prejudice and oppression. What right have we, said Mr. T., to devolve this duty upon our children, and oblige them to fight this battle? Is not this imitating the slaveholders who are postponing the question of emancipation, in the expectation that *their posterity* will meet the crisis they *avoid?* No, sir, let us neither devolve it upon our children, nor be content to assume it when we are older and feebler ourselves. Rather let us use the strength of our youth and manhood, in achieving, by the blessing of God, this great and necessary victory.

Great Anti-Slavery Meeting in Bradford, England.

The Bradford Observer contains a full account of a great meeting held in the Friends' Meeting House in that town, Sept. 6th, to consider the propriety of transmitting a remonstrance to the American nation, on the subject of slavery. Rev. G. S. Bull presided. The first meeting, expressing the deep regret of the meeting at the continuance of slavery and the slave trade, was moved by the Rev. B. Godwin, whose work on Atheism has been so highly commended in this country. He referred to George Thompson, as one who had visited the boasted land of freedom, and been compelled by that liberty-loving people to quit her shores; and who however his fair fame may have been traduced, is received at home with open arms, and held dearer than ever by the friends of humanity. He spoke also of Mr. Breckinridge's letter to Dr. Wardlaw, and said he did not admire the spirit of recrimination with which Mr. B. had taunted Great Britain with her own inconsistencies; yet he pledged his friends *to unite with that gentleman*, with all their energy and resources, *to put a period to the evils he enumerated!*—[When will the American clergy make a response equally noble to Dr. Wardlaw's rebukes?—Ed. Evan.] At the same time he would not be prevented from making known the oppression and inconsistencies of the Americans. Such interference was the legitimate means of influencing the American people, of assisting the oppressed slave, of encouraging the abolitionists. The motion was seconded by John Hustler, Esq., of the Society of Friends, and supported by Henry Forbes, Esq., and passed unanimously.

The motion to send a remonstrance was made by Rev. Philip Garret, *Wesleyan* minister, seconded by Thomas Beaumont, Esq. and supported by Rev. Walter Scott, president of Airedale college. The meeting was then addressed, in a eloquent manner, by George Thompson.—*N. Y. Evan.*

The Chairman then read the following

REMONSTRANCE.

To such of the citizens of the United States of America as are now holding their fellow-creatures in personal bondage and slavery:

"MEN AND BRETHREN.—Connected as we are with America by many ties; descended from the same stock, speaking the same language, and, in general professing the same truth, we trust it will not be deemed an unkind act, or an officious interference, if with fidelity and earnestness, we remonstrate with you on the subject of negro slavery. We abhor slavery in every shape, and oppression under every form; and it has been, and shall be, our anxious endeavor to abolish every species of injustice and hardship from among ourselves.

"Through the blessing of heaven, we have succeeded, after many and great efforts in breaking to a great extent, the fetters of slavery in the British colonies; but the joy we felt in this triumph of humanity and justice, was succeeded by the depressing recollection that, in the United States, the nation from which we had reason to expect so different an example, the same unhappy children of oppression, whose only crime is the color of their skin, are still retained in cruel and degrading bonds.

"Deplorable as slavery must be in every state, and in all circumstances, there are two things which in the eyes of all Europe, and of Britain in particular, give to this system in the United States a peculiar character of enormity. The one is, that a solemn declaration, in the face of the world, of the equal rights of all men to life and liberty, and the pursuit of happiness, forms the very basis of your constitution, the superior liberty of which is the constant theme of all your writers, your orators, your poets, while a sixth part of your whole population is held in a condition of brutal degradation, as goods and chattels belonging to others. The other is, that, while your efforts are so laudably great in spreading the knowledge of Christianity at home and abroad, you tolerate a system which violates, in the most flagrant manner, the essential principles of the religion of Christ.

"*Citizens of America!* we address you in sorrow, not in anger, when we say that this glaring inconsistency of yours does more to injure the cause of freedom in the world at large than all the efforts of despotism; that it furnishes a pretext and a plea to all who are hostile to the *emancipation of the body* or the mind. "Look," is the taunt we frequently hear, "look at America, and see what her boasted free institutions have done!"

"*Professors of Christianity!* you give to irreligion an increase of prejudice, and to infidelity one of the most formidable objections to the religion which you profess. Can there, say they, be any reality in a religion, the principles and practice of whose most zealous professors are so contradictory? Or can that religion, asks the sceptic, be an emanation from a Being infinitely just and benevolent, the possession of which is compatible, with a violation of every principle of equity and may co-exist with the ruthless sacrifice of the dearest rights and best happiness of others to our own selfishness?—We also deeply deplore the almost universal prejudice against people of color which exists among you, which is so wickedly carried even into the sanctuary of God. "Hath not the Almighty made of one blood all nations that dwell upon the face of the earth?"

"While we deeply deplore the disastrous consequences of the present state of things we feel cheered by the exertions which are so generously made by a gallant and increasing band of devoted men, in the face of prejudice and persecution, to put a stop to this crying evil. We cannot but regard them as the best friends of America, the real benefactors to their beloved country, and to the world at large. Allow us to entreat you to repress the force of passion and the power of prejudice, and to meet them in the field of fair discussion; to permit, in your own hearts, the charities of our nature free play, and Christian principle its full operation; to reduce to practice, in this case, that maxim of our Lord—"Whatsoever ye would that men should do unto you, do ye even so to them;" and we are fully persuaded that you will feel convinced that justice, humanity, consistency, religion, all unite in calling on you to adopt prompt and immediate measures "to undo the heavy burdens, to let the oppressed go free, and to break every yoke.""

The adoption of the memorial was moved by Rev. J. Acworth, classical tutor in the Baptist Academy, and seconded by Rev. William Thompson, Presbyterian minister, and carried unanimously.

N. B. The chairman stated, on opening the meeting, that George Thompson had no share in convening the meeting, but the idea originated wholly with persons in Bradford. Mr. Thompson, on urgent invitation, came that morning 130 miles, from Newcastle, to attend the meeting, and returned next day, and delivered a lecture at Sunderland in the evening.

[From the Emancipator.]

Strange Casuistry.

Mr. Phelps,—The editor of the Boston Recorder, in his number for October 14th, says, "The opposite of sin, we suppose, is holiness;" and from this principle he undertakes to disprove your assertion, that slaveholding is sinful. "If," says he, "the relation itself of master and slave be sin, the opposite relation—that of one freeman to another—must be holiness." Now, sir, let us try the above principle in some other cases. The act of defrauding a creditor of a just debt is sinful; but "the opposite of sin is holiness,"—therefore, the act of paying a just debt is holiness, and, of course, all men who pay their honest debts are holy. Again, falsehood is sin; but "the opposite of sin is holiness"—therefore, veracity is holiness, and every man who speaks the truth is holy. To be without natural affection is sin; but "the opposite of sin is holiness"—therefore, to possess natural affection is holiness; and every parent who loves his child, and every child who loves his parent, and every husband and wife who love each other, are holy. To murder a neighbor is sin; therefore, on the above principle, to suffer a neighbor to live is holiness, and all men who do not murder their neighbors are holy. Now, sir, such conclusions might be very pleasant to a great many men; they may be admitted by some moral philosophers, and professed casuists; but will Mr. Tracy admit them? Will any orthodox man in the sober use of his reason, admit the principle from which such conclusions are drawn? Miss Hannah More makes her favorite Stanley say, that "It is a vulgar error of vulgar minds, to suppose that the opposite of wrong must necessarily be right;" and he shows the fatal consequence of adopting such a principle, in the case of a Mrs. Reynolds. "As she found that being perpetually contradicted made her miserable, she concluded that never being contradicted at all would make her children happy. The event has answered as might have been foreseen. Never was a more discontented, disagreeing, troublesome family." I do not say—and I suppose Mr. Stanley would not—that *none* but *vulgar* minds ever fell into this vulgar error; but I would say that the error is a vulgar, and a great one. I was surprised to find it adopted by the editor of an Evangelical newspaper—an editor who seems to think pretty highly of his casuistry and critical acumen, and who has engaged in the business of moral censorship as often, perhaps, as any other editor. Still more was I surprised to find him adopting it in such a cause—to prove that slaveholding might not be sinful; and adopting it in a criticism upon your remarks, I would say to Mr. Tracy, that the next time he undertakes to show that the principles of other editors are erroneous, he will do well to see that his own are not vastly more erroneous—that the next time he quotes from Hudibras, to throw ridicule upon another, and to destroy his argument, he will do well to see that he does not expose himself to the charge of adopting "a vulgar error of vulgar minds," and introduce a false principle into Christian morality. I have some other strictures upon the Boston Recorder, which, with your permission, I will communicate in due time.

Yours, &c.,
A former patron of the Bos. Rec.

[From the Emancipator.]

Wringing a Man's Nose to the Glory of God.

Mr. Editor,—A few days since I was informed of the following facts:

A letter was written to the editors of the Christian Advocate and Journal, by a Mr. True, I believe a member of the New-York Methodist Conference, and it fell into the hand of Rev. J. A. Collins, assistant editor of that paper.

Mr. Collins, as you are aware, is a southern man, and it so happened that he did not like the contents of said letter, as it had something about abolitionism. On reading it Mr. Collins expressed himself thus:

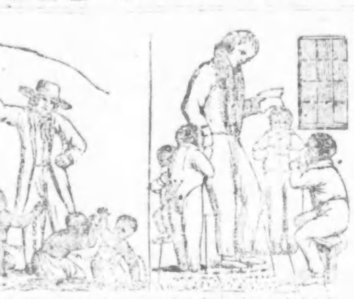
"If I had that fellow here, *I would wring his nose to the glory of God.*"

The Reverend gentleman then went on to say, that there was not an honest man in this city who did not come from the south; and the language he used was of the most exceptionable character.

I mention these facts, Mr. Editor, that our Methodist brethren may know what kind of a man they have to supply their community with religious instruction, through the Christian Advocate and Journal.

Nov. 4, 1836. J. P.

The Rutland Rail Road Bank Bill has passed the Legislature of Vermont. It may have a capital of [illegible], and may emit bills to three [illegible]



HERALD OF FREEDOM.

CONCORD: NOVEMBER 26, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.
DECLARATION OF INDEPENDENCE.

All men are born equally free and independent, and have certain natural, essential and inherent rights, among which are the enjoying and defending life and liberty, acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Letter from the West Indies.

The attention of the reader is particularly invited to the perusal of the letter on our last page from a resident of the British West India Islands to Gerrit Smith of Peterboro, N. Y. The writer is not known to us; but our knowledge of the character of Mr. Smith for integrity and christian philanthropy is a sufficient guaranty for the genuineness of the letter and the accuracy of its statements. Here in the West Indies, may be seen the legitimate effects of the abolition of slavery—not as the opposers of emancipation have predicted, idleness, depreciation and waste of property, the impossibility of the white and colored races living together in the same neighborhood while enjoying equal rights, and even blood-shed and murder; but on the contrary, it has thus far been productive of the most salutary results, the promotion of industry, education, domestic comforts, and gratitude for the boon of freedom. It has most satisfactorily proved the doctrine of abolitionists, that there is infinitely less danger from communities of freemen than from gangs of slaves.

Magnanimous.

While not one of our American Anti-Abolition papers has taken a *respectful* notice of Dr. Wardlaw's letter, our British brethren are more courteous. See the following from one of the most strenuous among them:

"Mr. Breckenridge has addressed an exceedingly able letter to Dr. Wardlaw, on the *national* offences and sins of England; to the whole of which charges, as a nation, we can do no other than plead guilty. Let Mr. Breckenridge attack our vices, and we shall thank him, and give him our hearty co-operation; but when he defends his country's crime, we are his uncompromising opponents.—*Birmingham Philanthropist.*

With reference to Mr. Breckinridge's letter to Dr. Wardlaw, a correspondent remarks:—"How much of truth misapplied! What, for instance, has the fact that the diocese of the Bishop of London is not supplied with church room, to do with Dr. Wardlaw or any of his party, who would willingly dispense with the Bishop and all, and supply preachers and churches if he was dispensed with. Are not the latter party in England laboring for a reform there—and while they are doing so, may they not extend their philanthropy abroad?—Must we suspend our Missionary efforts *abroad* until we are supplied *at home* with preaching, and the gospel, and until the Temperance reformation is fully successful here?" England acknowledged us to be in advance of her in the Temperance cause, and welcomed our "Apostle," Mr. Hewitt, to her shores—and thanked us for the mission of this, to her, "foreign emissary." But with us the tables are turned. George Thompson comes to us on an errand of holy benevolence—in this particular branch of which the British nation are far ahead of us—and is hunted like a wild beast from our coast—and the philanthropists who deputed him are scouted as "Glasgow weavers" and "intermeddling old maids."

Newport R. I. Anti-Slavery Society.

An Anti-Slavery Society has recently been formed in Newport, Rhode Island. This is a place of much resort, in the summer season, especially by the southern, slaveholding gentry; and is probably more under their influence than any other town or city in New-England. The organization of a Society here augurs well to the holy cause of liberty and equal rights, and shows their onward course. In the constitution of the Society it is avowed, that its objects are the promulgation of the doctrines of civil and religious freedom; the diffusion of information respecting the facts of *America's* slavery, and thereby to create a public sentiment unfavorable to its continuance, and by facts and arguments addressed to the *master*, but not to the *slave*, to convince the former of the duty and safety of the immediate emancipation of the latter; and that by moral and religious instruction, the Society will seek to elevate the free people of color, in order that they may be a useful class of citizens, and protected in their just rights as human beings.

DURHAM ANTI-SLAVERY SOCIETY.

Rev. Mr. Root gave an Anti-Slavery Address at Durham on Thanksgiving evening—and at the close a Society was formed, consisting of 63 members. The number, we understand, is now increased to 70. The officers of the Durham Anti Slavery Society are—

Rev. ABRAHAM PERKINS, *President.*
[illegible] DANIEL MATHES, *Vice President.*
[illegible] STEELE, Esq. *Secretary.*

Recorder of New-York--Pro-slavery harangue, &c. &c.

The following is taken from a New-York City paper, and shows very clearly the pro-slavery propensities of a portion at least of the official dignitaries of that city, as well as their extreme stupidity, either real or feigned, in relation to the subject of slave emancipation.

"Yesterday at the Court of Special Sessions, there being an unusual number of colored persons for trial, his honor the Recorder, took occasion to express the sentiments of the Court (1) on the conduct of those individuals who were seeking for immediate emancipation. (2) He commented at considerable length on the exertions now making by foreigners (3) for that purpose, and stated that any person paying the least attention to our criminal courts, and the number of colored criminals, (4) must see the ruinous consequences of such a measure, were it carried into effect. (5) It would interrupt the commerce of the country, (6) and be the means of breaking up that union (7) which had been established by the blood of our forefathers. He himself was no advocate of slavery, and would wish to see it abolished by all reasonable means; (8) but he was sure that immediate emancipation would be the means of producing anarchy and bloodshed in the country. (9) He looked with indignation on the efforts of foreigners, who are sending emissaries to tear up our constitution by the roots, as it were, by their unjustifiable conduct in regard to slavery. (10) He was convinced that the American people would take care that no foreign ruffian should disturb the peace (11) of the country, by attempts of that kind; and if the nations of Europe endeavored to effect it, he had no doubt but that we should be fully able to check them. (12) A foreigner named Wardlaw, had lately in England recommended a non-intercourse with those American churches who refuse to accede to their wishes in this respect; but, for his part, he should not care about having intercourse with a man who was endeavoring by every means in his power to upset the institutions of this country, (13) and to dissolve the union, (14) by the prosecution of his unjustifiable measures with regard to slavery. He himself was an advocate for its abolition, (15) but it ought to be accomplished by the safest and most prudent means."

(1) Methinks his honor, the Recorder, did not manifest a very deep sense of judicial decorum in converting the temple of justice into an arena for political harangue. It must have been vastly amusing as well as instructive to the *white* "gallows birds" attending his honor's court.

(2) Will any other than *immediate* emancipation ever do away the abomination of slavery? If so, let us have the plan.

(3) Ah! this *scare crow* has come again. We thought it had been "used up" long ago.

(4) The proportion, according to the population, is probably about one "colored criminal" to two white rogues.

(5) *In proof* of this, look at the exports from those West India islands where slavery has been abolished. You will there see, that since the abolition of the slave trade, many of the most important articles of export, have *increased* from 25 to 100 per cent. Very "ruinous consequences" indeed!

(6) Look at the West Indies again.

(7) That *bug bear* can now frighten none but children and fools.

(8) Will Mr. Recorder name them.

(9) How many throats have been cut in the West Indies, since the abolition of slavery there?

(10) By reminding the Americans of the "self-evident truths" set forth in their Declaration of Independence—"that all men are created equal, and endowed by their Creator with life, *liberty*, and the pursuit of happiness." This is tearing up by the roots with a vengeance.

(11) "His honor the Recorder" would have this work left to the mobs.

(12) What a glorious war that would be, the object of which should be the perpetuation of slavery!

(13) The "institutions" of any country must at least be of a questionable character, the merits of which will not bear investigation.

(14) That trap won't catch any more gulls.

(15) A "white black bird!"

To the above remarks of the Recorder, the following reply is made by a man of color, and who has been a slave. We submit it to our readers whose remarks of the two characterize the christian, the good citizen, or even the man of sound intellect.

To the Hon. Richard Riker,

Recorder of the city of New-York.

SIR,—I find in the Journal of Commerce newspaper of the 26th of October, a speech said to have been delivered by you on the 25th of October, in which I think you have done the colored people of this city great injustice, perhaps not by design. One thing I can say, if you knew the respect and esteem we feel for your person and character, you would be among the last to utter a sentence calculated to do us harm; and I really think the Judge must have been under peculiar excitement to cause him to make such a direct attack upon the poor and despised colored people of this city. My object shall be in this short reply, to show that you are mistaken in the conclusion to which you have come, that emancipation confers a *curse* rather than a blessing on the people of color, for I think, if I understand the matter, this is your position. You speak of the disproportion of convicts among colored people above that of the whites. Let us see—I suppose the number of colored people in this city is about 20,000, and circumstances have thrown us among that class that is most exposed, and have the strongest temptation to commit crime. Besides, many a colored man is convicted, that would not be, if he had as much information as the whites generally have. For instance, a white and colored man have a quarrel all alone, the white man strikes the colored one. The colored man sues him, they come to court, there is no proof, and as there is no proof, the white man goes unpunished. Reverse the case, and the Judge says to the colored man, what did you strike this man for? Because he threatened to strike me, replies the colored man; and he is punished merely because he did not understand enough of law, not to answer the question. Secondly, you ask what would be the result, if two millions of slaves were turned loose at once? The result would be the same as it is when slaves have been turned loose without the benefit of wholesome laws. What we want is, to bring about the enfranchisement of the entire colored population.

Judge Riker speaks of the Immediate Abolitionists in connexion with the prevalence of crime among the free people of color.—Would it not be as well to let the people of color be their own judges, whether the measures of the abolitionists tend to elevate or degrade them? Now the facts in reference to emancipation in this state, are simply these.—The subject was not brought, with all its bearings, fully before the community, and the relation between master and slave was dissolved before they were taught their duty to each other, and to the community. So much for turning slaves loose, while there is none to care for their souls. In this condition the colored people of this State were emancipated, and left without any to guide them; they have collected in large cities, and, I am sorry to add, have, to a considerable extent, fallen into the vices that are peculiar to cities. Now, while this state of things is to be regretted, and while we have not improved our own condition as much as we could wish, yet Sir, I can, (if you will give me an opportunity) show you many hundreds of families, that are living as comfortable and happy as any white families in the middle walks of life. I could also show you our churches, our sabbath schools, and our week day schools, and point to our temperance societies, and to the many societies among us for the benefit of their sick members. You speak of foreign interference with the subject of slavery in the United States. With this the people of color of the city of New-York have nothing to do. We are like the Greeks, or the Poles, or any other oppressed people in this respect, and feel very grateful to any nation or individual that sympathizes with us. But I must close after making an apology, and asking you to overlook it, if there is any thing disrespectful to yourself in this communication. I have thus briefly replied to your remarks—having been the most of my days a slave, I think myself qualified to judge in this matter.

Your ob't servant,
THOMAS VANRENSALAER.

Convention in Pennsylvania.

The friends of equal rights, and of *the* "immediate emancipation" of more than two millions of our brethren, now suffering under the deprivation of every right, are about to form a State Anti-Slavery Society in Pennsylvania, and for this purpose have issued a circular, signed by nearly six hundred individuals, calling a convention to meet at Harrisburg on the 19th of December next. We rejoice exceedingly in this movement of our friends, and anticipate the happiest results from the contemplated meeting. The following is their

CIRCULAR.

To the friends of Immediate Emancipation in the State of Pennsylvania.

In the progress of our just and righteous cause towards the redemption of our country from the iniquitous system of slavery, the period, we believe, has arrived when the friends of equal rights throughout the State should awaken from the apathy in which they have so long slumbered, and prepare for renewed and more vigorous exertions. Hitherto, our labors have been divided, our efforts weakened, and our energies repressed, for want of co-operation and an efficient organization. Our opponents, though conscious that the principles of civil and religious liberty are as deeply rooted in the hearts of our yeomanry as the foundations of their native mountains are imbedded in the earth, have, for selfish purposes, represented Pennsylvania as possessing no sympathy for the contemned slave, nor his generous advocates. Fellow citizens, shall we continue to merit this tacit reproach upon our patriotism? Have we, indeed, no feelings of compassion for the captive?—no aid nor encouragement for those who are manfully contending for his rights? Shall we remain inactive until this moral warfare shall have been decided; recreant to our faith, and degraded in the estimation of the honest and conscientious? Or rather, shall we not proclaim to friend and foe, in a voice that may not be misunderstood, that the principles which actuated our fathers in 1780, have still a dwelling place in the bosoms of their descendants,—that slavery, in every form, and in every clime, is abhorrent to our feelings; at variance with our convictions of truth and justice; and that we shall not hesitate to use all lawful and honorable means for its complete and final destruction?

If we were disposed to forget the claims of oppressed humanity, self-preservation alone would arouse us to action. Do we value the inherent liberty of our nature, bestowed upon us by a beneficent Providence, and guaranteed by the laws of our land? Do we cherish and wish to perpetuate the freedom of speech and of the press? Do we desire to see the Constitution of our country preserved inviolate?—"Citizens of each state, entitled to all the privileges and immunities of citizens in the several states?" Then must we "remember those who are in bonds as being bound with them." In the present crisis our cause is identified with theirs. The moment we cease to advocate their claims to "life, liberty, and the pursuit of happiness," we endanger our own.

Can we then hesitate on the course we ought to pursue? Urged by a sense of duty; by the calls of suffering millions; by all we hold dear on earth and sacred in heaven, let us prepare for fresh and energetic action.

Come from the crowded city, the obscure hamlet; from the shop of the artizan, the labor of the field; come from the various useful employments of civilized life, and let us unite as one band, in a State Society, for the overthrow of this mighty evil. Societies already organized on the principle that all men are born free and equal, and consequently entitled to freedom and rational equality, now will send delegates. Where these do not exist, let all who entertain our sentiments and are willing to co-operate, meet and appoint them. Our friends from other states will be with us; the spirit of love, we trust will accompany us, and characterize our proceedings, so that our influence may be felt in every section of this our beloved country.

[For the Herald of Freedom.]

Extract from the Life of Gen. Eaton.

MR. EDITOR,—On looking over a letter of the late Gen. Eaton to his wife, dated, Tunis, April 6, 1799, I was deeply impressed with the following passage, and I doubt not it will be interesting to your readers. We have here the reflections of an honest mind; and they are as just as they are touching and unsophisticated.

"Many of them [Christian slaves] have died of grief and the others linger out a life less tolerable than death. Alas, remorse seizes my whole soul when I reflect that this is indeed but a copy of the very barbarity which my eyes have seen in my own native country. And yet we boast of liberty and national justice. How frequently, in the southern states of my own country, have I seen weeping mothers leading the guiltless infant to the sales, with as deep anguish as if they led them to the slaughter, and yet felt my bosom tranquil in the view of these aggressions upon defenceless humanity. But when I see the same enormities practised upon beings whose complexion and blood claim kindred with my own, I curse the perpetrators and weep over the wretched victims of their rapacity. Indeed truth and justice demand from me the confession that the christian slaves among the barbarians of Africa are treated with more humanity than the African slaves among the professing Christians of civilized America; and yet here sensibility bleeds at every pore for the wretches whom fate has doomed to slavery."

Colonization.

We publish, says the Essex Gazette, the following well authenticated account of the wretched condition of the miserable victims of Colonization benevolence on the coast of Africa. No wonder the colored people prefer Slavery to banishment to such a spot. We hope from henceforth to find the honest but mistaken friends of Colonization in this vicinity, renouncing a scheme, at once cruel and impracticable. The high character of the gentlemen whose names are appended to the certificate, is an ample guaranty for the correctness of the statement. We have seen a certificate of the good character and standing of Samuel Query, the Colonist, whose relation appears below, signed by the agent of the Maryland Colonization Society at Cape Palmas.

Information

RESPECTING CAPE PALMAS COLONY:

by a Colonist recently returned to this country.

SAMUEL QUERY stated that he went into Cape Palmas with about sixty other colored emigrants in the brig Bowline, which sailed from Baltimore Nov. 1834; that nearly all of them were sick soon after their arrival, some very sick for a long time and three of them died:—that on their arrival they were put into a log house covered with thatch, which leaked so badly, that it was impossible to keep any thing dry in it. Their clothes, beds, and bedding were continually wet and almost ruined by remaining so long in that state—that in this building the sick laid without the attendance of a physician or nurses—their only assistance being the aid they were able to furnish each other.

He states that the Colonization Society allowed each of the emigrants for subsistence during the first six months after their arrival, *three* pounds of salt meat, four quarts of meal, one quart of rice, and one half pint of molasses per week;—that each of the colonists were put in possession of *five acres of land* to cultivate for the purpose of gaining a subsistence; but it is so poor that it is impossible to make a living from it—that they cleared a part of their lots and planted them with corn, peas, beans, tobacco and cotton, but none of them would grow so as to yield any produce. They repeated the attempt without any success; the corn and other vegetables sprung up two or three inches and then withered and died. The only vegetable they could raise was sweet potatoes, and they grew only to a very small size. The soil is very thin and sandy, and in some places rocky—one might as well cultivate a sand bank.

He states that Mr. Gold who went out with the expedition, and who was a good judge of land was invited to view the lots they were trying to cultivate, told the colonists on the spot, 'he did not see how they could get a living there.' He also states that the colonists have no stock—there is no neat cattle, sheep or swine in the colony, and few, if any fowls—that there are no wild animals in the vicinity of the settlement—*that the colonists are entirely dependent* on the natives, or the supplies of the Society for the means of subsistence—that after the rations furnished by the Society for the term of six months were withheld, the emigrants were under the necessity of parting with such articles as they could spare to buy food of the natives and when this resource failed they went to the Society's store for rice, &c. and paid in labor. He further states that very many of the colonists are dissatisfied and anxious to return to America, but that for want of money to pay their passages it is impossible for them to get away. He has heard those, whom he knew had hard masters in this country, say repeatedly, 'if their masters would send for them and pay their fare home, they would gladly serve them as long as they lived.' He says also that the colonists have often written to their friends in this country how they were situated, but could not learn that any of their letters had been received, as they have returned no answers—and that some of the colonists were desirous of sending information of their suffering condition to their friends in this country to prevent their coming out to the colony to *die with disease and want.*

SALEM, November 7, 1836.

This is to certify that Samuel Query made in our presence, the above statements respecting his emigration to Cape Palmas, and the condition of the colonists when he left it in April 1836.

WILLIAM B. DODGE,
ISAAC WINSLOW.

The following four articles are from the pen of a minister in a slave state.—*Philanthropist.*

Southern Feeling.

The entire feeling of the South, on the subject of slavery, is perhaps not fully known at the North. From the *vaporing* and *phrenzy* of the *lovers of slavery* and the *tameness* and *subserviency* of many who, in their hearts, hate slavery, the genuine friends of freedom at the North may suppose, that in the South, there is a unity of thought and feeling, in opposing every thing that points towards emancipation. It is true that nearly all our men of property and influence are slaveholders. And when it is known that nearly all our governors, our members in the national and state legislatures, our judges, lawyers, doctors, merchants, and even our preachers and deputy post-masters, have vested, in human property, a large share of all they are worth, and that they are *interested* in preventing a change in public sentiment on this subject, it may be easily conjectured that it requires no small share of moral courage to lift a quill, or raise a voice against this mighty array of influence. *Hence the general silence.* Notwithstanding all this, the anti-slavery cause has, *in the South*, many friends, "but secretly, for fear of the Jews."

"Anti-Slavery Societies do no good."

It is sometimes said, "Anti-Slavery Societies do no good." 'Tis not true. Men who have always hated slavery, say their eyes were never opened to the enormities of slavery till since the organization of these societies. *One good.*

Some have been convinced that slavery is a sin, and have emancipated, the assertions of pro-slavery men to the contrary notwithstanding.—*Another good.* Do you say, "Who? give us the chapter and verse." In Bedford county, Tennessee, two gentlemen, Esqrs. Leeper and Kennedy, members of the Presbyterian church, and among the most influential, have let their oppressed go free. They are not *young men* of undisciplined minds—they have passed the meridian of life. They are not *northern fanatics*—they were born and raised in the south. Nor are they men of questionable piety and philanthropy—they have been long and well tried.

Many slaveholders, whose consciences are not leather bags, are restless and uneasy. *Another good.*

The whole community are beginning to see that slavery is a *great and growing evil. Another good.*

Southern Logic.

Some of the South rail out against anti-slavery societies, and say, "they have done a great deal of harm—public sentiment had undergone a great change, and we were nearly all ready to emancipate; but the impertinent intermeddlings of the abolitionists have enraged the people so, that instead of emancipating, they will only treat their slaves with greater severity."—This is *proslavery declamation.* But you will never hear one acknowledge that *he* was foolish enough to abandon common sense and humanity, because of the impertinence of abolitionists. Oh, no. Each one applies this foolish reasoning to every one except himself; and he is sure to preface such discourse, by saying, "I am as much opposed to slavery *in the abstract*, as any one, and I wish we were clear of them—*but—but*——"

Pro-slavery men have surely studied some curious logic. They use strange arguments and draw strange conclusions. About as much to the purpose as the discourse of a certain Rev. G. W. *Somebody*, of Philadelphia, at the Colonization meeting in New-York. He made a few long strokes, with an evident intention of *abolishing* the abolitionists. But premises, arguments, conclusion and all, amounted to some praises of the "beauty" of the "ladies," (not the "goodly old maids" we suppose,) their "benevolence," and "sweet service." (He don't allude to the "sweet service" of some thousands of females at the South who work in the cotton fields.) Such men will not make abolitionists—they will do well to make speeches at female schools. Men are needed in the ranks of abolitionists, who can feel for the oppressed as well as admire the beauty of the ladies.

Discrepancy.

Pro-slavery men of the better sort go to the *Bible* for arguments,—those of the baser sort appeal to *tar and feathers* and *brickbats.*—Too many arguments savor of a bad cause.

Letter from Mr. Birney.

CINCINNATI, Nov. 1, 1836.

Dear Brother Wright.—I left home on the 14th of last month, for a lecturing excursion up to Miami Valley, and did not return till the day before yesterday. I lectured at Dayton to a crowded house, (the Union Meeting House,) on the afternoon of the 16th. A vote passed almost unanimously for another lecture on my return, which was to be in about ten days. There was but *one* dissentient—an aged Presbyterian elder, who had lived in Kentucky. I lectured there again on my return on the afternoon of the 28th October—no disturbance. From Dayton I went to Troy, 20 miles north—lectured on a few hour's notice, on the 17th, in the evening, in the Presbyterian church—audience small, but attentive and patient. Another lecture, as I returned, unanimously voted. I accordingly lectured there again on the 25th, in the evening, in the same church, to a large and most respectful audience, for nearly two hours.

On the eighteenth, in the evening, lectured at Pique, in the Baptist church—audience small, but attentive. Another lecture for the 24th voted unanimously. I fulfilled the appointment in the same church—all quiet, attentive, and respectful.

An appointment was made for me to lecture at the village of Milton, in Miami county, on the evening of the 27th. This I fulfilled—audience large in the Methodist Episcopal church. No disturbance, except what was made by an intoxicated slaveholder, from Georgia, whose "chivalry" could not bear to hear any objection to the doctrines of Gov. M'Duffie. He was told to keep order, or to go out. He chose the latter.

Every day gives me fresh evidence that the cause of emancipation is soon to predominate.—Every effort of our opponents is spasmodic, and whilst God has not, as yet, permitted any of us to be destroyed, they are constantly weakened. If I mistake not, they are now more faint-hearted in this place than they were before the recent attempt and failure to put [illegible]. I do not believe we will have another [illegible] mob—though it may be that we may suffer injury from *midnight* depredators.

The crisis of our cause is much nearer than brother Goodell, and many others, expect. I take it to be, the *conviction on the mind of the South that the abolitionists cannot be stopped.*—When this is produced, and that will be before another year, you will see how gentle slaveholders will become!—*Emancipator.*

Well done Pennsylvania.

Dear Sir,—I send you a copy of a paper signed by five young men—who were the leaders in a mob in June last—when Mr. Gould, and the audience, were violently assailed during lecture.

They were indicted—and on the eve of trial they prepared a compromise, to which we agreed, on the terms of the paper alluded to.—The paper was entered on record when the nolle prosequi was executed. If you think the good of the cause will be promoted by its publication, publish it.—*ibid.*

(COPY.)

Commonwealth, *vs.* James Ruple, jr. H. W. Sample, Joseph Dillow, Jas. O. Wilson, Wm. Sloan,	We the undersigned defendants in this case, being now sensible of the gross impropriety of our conduct in the breach of the peace, and in any and all the acts of violence which were perpe-

trated towards the members of the Washington Anti-Slavery Society, and the audience assembled at the Cumberland Presbyterian meeting house, on the evening of the 21st of June last, thus publicly express our sorrow and regret, for any participation which either of us may have had in the transactions on that occasion. We also hold as true in every instance, that the laws of the land ought not, and cannot be violated with impunity. If the prosecution be withdrawn, we agree to repair all damages to the meeting house, and pay the costs of prosecution.

H. W. SAMPLE,
JAMES B. RUPLE,
JOSEPH DILLOW,
JAMES ORR WILSON,
WILLIAM SLOAN.

JOHN IRONS, Ag't. Soc'y.
Washington, Oct. 3d, 1836.

[From the Cleveland Whig.]

Texas.

We give the conclusion of a well-written article on the subject of Texian Independence below. That a southern confederacy of slaveholding states is contemplated by southern mal-contents, many confidently believe. Texas would be an admirable acquisition to such a union. But that State which is to be, is still a province of Mexico.

"We doubt not the ability of our gallant countrymen to exterminate any number of Mexicans that can be brought against them; but in fighting for the union of Texas with the United States, which is the avowed meaning of "Texian Independence," they will be fighting for that which, at no distant period, will inevitably *dissolve the Union.* The slave States, having this eligible addition to their land of bondage, with its harbors, bays, and well-bounded geographical position, will, ere long, cut asunder the federal tie, which they have long held with ungracious and unfraternal fingers, and confederate a new and distinct slaveholding republic, in opposition to the wholly free republic of the North.—Thus early will be fulfilled the prediction of the old politicians of Europe, that our union could not remain one century entire; and then also will the maxim be exemplified in our history, as it is in the history of the slaveholding republics of old, that liberty and slavery cannot long inhabit the same soil. If this be true, then the sooner Texas becomes the wedge which shall divide the Union, the better for the cause of liberty. Already are the sacred rights of free public discussion, and of a free press, prostrated in the northern States to the influence of the southern; and either the latter must give up their slaves, or we must be added to the number. The annexation of Texas may save us from this; but it is upon this ulterior effect, and this only, that we can admit the cause of Texas to be the cause of liberty."—*N. Y. Sun.*

More Texan Spirit.—Two individuals, who represented themselves as officers in the Texan service, were committed to prison in New-York, for kicking up a riot at a house of ill fame.

Letter from Hayti.

PORT PLATT, Sept. 7, 1836.

Dear Friend,—Since you have been so kind as to notice my communication of last January, I must now beg another favor of you. I have received 7 numbers of the Emancipator, together with the last report of the anti-slavery society by one vessel, and five by another, all directed to me by some unknown friend, though doubtless through your influence; consequently, I feel it my duty to make one acknowledgement to you, and through you, to that friend, for your kind favor. You will have the goodness, therefore, to receive from my friend, Captain F., $2, which appears to be the usual price of this paper. I have been much gratified in perusing it. To see the friends of my long oppressed countrymen uniting their efforts to bring the oppressor to a sense of his guilt, by laying aside their former prejudices, and coming out boldly in behalf of suffering humanity, is cause of joy to me, not only on account of the sufferers themselves, but it affords a further evidence, of the power of our holy religion, (whenever it exists in reality,) in overturning all the cruel and erroneous systems established by the Prince of Darkness. I can now rejoice with the philanthropists of my native land, that God has not only opened their eyes to see, but given them a visitation to become consistent with their profession. I never could comprehend that half-hearted philanthropy which would take some of its surplus funds and educate colored children, and then even in approaching the altar of the Lord, say to them, stand back, for I am holier than thou, for I am white. This consideration forced me to abandon my native land; but now, thanks be to the Lord, the day-star has arisen; a few faithful watchman on the walls of Zion have discovered it; they are sounding the alarm; the accursed system begins to tremble, and, ere long, it will fall to rise no more.

Emancipator.

American Preachers in England.

The following is extracted from a letter of H. B. Stanton, in the Emancipator. He is speaking of the Anti-Slavery meeting in Fall River:

"Rev. J. Choules, of New-Bedford, occupied the forenoon by a most interesting detail of his recent visit to England; the state of public feeling there on the Abolition question, &c. &c. Depend upon it, when public sentiment in the North, is as pure as it is now in England, it will be too rare for the lungs of a slaveholder. I will relate a single fact, of the many told by Mr. Choules. At a town in England, it was announced that a clergyman from America, was to officiate in one of the chapels on the Sabbath. As Mr. Choules was walking down the aisle to the vestry, an accomplished lady, supposing him to be the gentleman who was to occupy the desk, (as was the fact,) politely accosted him thus: 'Pray, sir, are you the gentleman from America who is to preach to us to-day?' 'Yes, madam.' 'Pardon my seeming boldness, but, sir, permit me to ask, *are you a slaveholder?*' 'No madam.' 'Are you opposed to slavery?' 'Certainly.' 'Excuse me, sir; are you an Abolitionist?' 'Yes madam.' 'And a member of an Anti-Slavery Society?' 'I am.' These facts were soon known to the congregation, and they heard him gladly. Mr. C. said, had he been a slaveholder, or an apologist for slavery, three-fourths of his congregation would have withdrawn. No wonder the New-York Observer and Boston Recorder, writhe under the scorching rays of *such* a public sentiment."

Religion among Slaves.

We wish Rev. Rufus W. Bailey, and all other ministers, who have attempted to delude the public with the belief that the American slaves *generally* enjoy any thing like the advantages of gospel instruction, would read the following article from an accredited correspondent of the American Presbyterian. The truth is, our own slaves are worse off than the heathen, for "letters and religion MUST go together," and "letters" are incompatible with slavery.

N. Y. Evangelist.

ALABAMA, August 13, 1836.

Brother Edgar—In my last I spoke of two great hindrances to the progress of the gospel in South Alabama—the roving disposition of the people and the secular engagements of the clergy. I now wish to speak of a third, in which with pain, I am compelled to make another charge upon my brethren in the ministry; the almost universally neglected condition of the slaves. Churches of this synod are (with three exceptions) without galleries, and the poor blacks are not only without encouragement or inducement to attend on the ordinary preaching of the word, but have no seat provided for them in the house of God—at least for large numbers of them at a time. Brother Alexander, who for the last 12 or 14 years has preached with so much acceptance to the people of Pleasant Valley, in Dallas county, but who is now about to remove to Indiana, has uniformly preached one sermon on each Sabbath peculiarly for the benefit of the blacks. Sometimes a few white persons attend, and sometimes none but himself.—He met with no opposition, but encouragement from all classes, and with considerable success. Brother Hillhouse, whose praise is in all the churches, whose spirit is now reaping a heavenly reward, often gave sermons to the blacks alone, and was much beloved by them, and did them much good. Brother Witherspoon, formerly of Claiborne, also gave them some attention, and brothers Gray and Adams, of Greene, have partially regarded this part of their charge. But farther than this we cannot speak. Others have entirely neglected the poor African, as if his spirit were destined to the same end with the mule before him in the plough—forgetting the expression "one blood." An unnecessary fear of producing excitement has been one reason for the neglect. If we consult with men of the world, whether connected with the church or not, they will generally dissuade us from the duty, or propose difficulties, or make objections to the proposed course. But I have found, both in this country and in Virginia, that there was more fear than danger. Let a man act openly, candidly, firmly, and independently, and invite white persons to attend, or even be careful always to have some present, and he may preach the gospel to the blacks for a lifetime in any part of Alabama. But a man coming from beyond Mason's and Dixon's line, has need to have much prudence and knowledge of human kind. It is said by some that preaching to the slaves of the south was preaching to the heathen, and that we have no need to go abroad to foreign countries, when we have so many heathen among us. But the field among the slaves is by no means so inviting as many parts of Asia, Africa, or the Islands of the sea. We can exert no influence over the slaves, except from the pulpit, or on the Lord's day. During the week they are in constant employment. And their ignorance of letters, riveted upon them by the iron hand of law, as well as by public opinion, is a hindrance to the usefulness of the minister which more retards the progress of the gospel among them than the dominion of caste in Hindostan. Letters and religion must go together, or either make rapid progress or become deeply rooted.

Petition

FOR THE ABOLITION OF SLAVERY IN THE BRITISH EMPIRE.

According to Zion's Watchman, the different dissenting denominations of Great Britain sent up to the House of Commons, previous to the abolition act, 2,826 petitions, bearing the names of 352,403 signers. Besides these, there were 2,195 other petitions, with 957,527 signers. The Wesleyan Methodists alone numbered 229,426 petitioners, a larger number that all the other sects together.

The editor of the Watchman says:—"From the means we have for making an estimate of the number of abolitionists at the present time in the Methodist E. Church, we should think there were at least *four hundred and fifty* ministers, and *fifty thousand* of our church members, who have embraced the principles and measures of the American Anti-Slavery Society; and the number is increasing, we know, every day."

The Stamford Academy is on the Manual Labor system—the first of that kind in New-Hampshire. It has a good farm of [illegible] acres, connected with it. Between 80 and 90 students of both sexes are at present in attendance at the institution.

CHAPTER OF NEWS.

The adjourned session of the General Court commenced in this town on Wednesday last, a quorum of the members being in attendance; and on the same day the Governor's communication touching various matters was made.—This document, like the generality of similar papers, is not deficient in length, and, coming from the chief magistrate, it is not unfair to presume, that it is replete with wisdom; but on this point we will not, without more mature consideration, undertake to determine, lest we should become liable, like the Circuit Court in the famous State Prison case, to the imputation of making, as his Excellency has it, "an anomalous decision."

CONJUGAL AFFECTION.—A rum drinker, returning home with a supply of the "good creature," fell from his waggon and broke his neck. His wife, who in the consumption of the precious article was an admirable help-meet, upon being informed of the catastrophe, immediately enquired, not how or in what manner her beloved had made his mortal exit, but with the most earnest solicitude, where *is* the jug of rum?

The number of emigrants from Europe, to New-York and other cities of the United States during the present year, is estimated at 100,000, not including those who go into the Canadas.

The Revenue.—It appears from the statement of the Secretary of the Treasury that the amount of the public money in deposite on the first of the present month, was $47,440,920; of which amount $42,617,801 were subject to the draft of the Treasurer, and $4,823,119, standing to the credit of disbursing officers.

New Coin.—It is the intention of the Government to issue a new coin to supersede the cents. They are to be made of a mixture of silver and copper; the half cent will be the size of a five cent piece, the cent the size of a ten cent piece, and the two and a half cent the size of a quarter dollar.

It is said that the editors of the New-York Mirror for literary contributions, engravings, and music, pay the large sum of *fifteen thousand dollars* annually.

Spirit of Texans.—A Gen. Chambers formerly of the Texan service, now of Lexington, has been posted as a liar, poltroon and coward, by two fellows, late officers in the same service.—The General tells them in return that they are bullies and that he is ready for a knock down with them at any time. Such being the leaders what must be the subjects?—*Times.*

The "Silk Culturist" very properly cautions people against itinerant men who are about the country selling spurious mulberry seed, and bartering off Chinese trees. Yankees should be on the look out, and not let them fleece each other so easy.

The New-York Commercial says, that on Thursday 11,000 bags of Wheat and Rye arrived at that port from Europe. This does not look like famine, or $11 for flour.

Three boxes of Anti-Slavery publications were broken up and destroyed on the Pennsylvania Canal by some passengers from the Southern States; one of which, of the value of eighty dollars, has been sued for by the Pittsburg Anti-Slavery Society. So says the Pittsburg Times. Such is the spirit of slavery; and such is the base spirit that appeals to the magnanimity of the free State.

Fire.—We understand that the Methodist meeting house in Greenland, which has lately been removed and handsomely finished, was consumed by fire on Saturday night last.

A Romance.—A lady resides at Fryeburg, Me., about 45 years of age, whose weight is estimated at 700 pounds. She waddles about the house with perfect ease, is cheerful, and has a countenance as fresh as a lass of 16.

If Mr. Beckett, the American Lambert, is not provided with a wife, he had better travel to Fryeburg. What a charming couple might be matched and mated!

"So two vast mountains of Peru
May rush to wealthy marriage too
And make a world of love."

MONTHLY CONCERT FOR SLAVES.

The Monthly Concert of Prayer in behalf of the Slaves in the United States, will be held at the Town Hall in this town, on Monday evening next, at seven o'clock.

REMITTANCES.

S Dana, M Carleton, J Woodward, G W Bourne, A Caverno, A Perkins, D Mathes, S C Bartlett, J Cooper, W Rigney, O Wadsworth, C Stinson, H Allen, S Hivey, J A Fay, J L Robinson, J Furnald, F P Fanner, M Chamberlain, G Porter, D Buell, E Lamprey, A Ingraham, S Bliss, J T M'Clellon, S S Worthing, T White, Jr. A Wales, N D Sewall, E Peaslee, L Sargent, G W Thompson, W A Merrill, E M Farrand, S Pilsbury, E P Elliot, D Woodbury, N E Colby, R Morrison, S Brown, H Elmstead, G Flanders, N Pattee, $1, each.

D Richards, J Perkins, E S Price, 50 cents each. M W[illegible], R Greenough, 75 cents each. R P[illegible] 2.00. J Todd, 5.00.

Anti-Slavery Almanac for 1837.

JUST received, at the Depository connected with this office, the *Anti-Slavery Almanac for* 1837, full of interesting and important matter. Price, $4.00 per hundred, 50 cents per dozen, 6 cents single.

Book and Job Printing

EXECUTED AT THIS OFFICE.

POETRY.

[From the Friend.]

The Negro's Complaint.

Oppressed, degraded, not allowed
To taste the joys that freedom prove,
A bondmen to the high and proud,
Whose heart my sufferings cannot move—

Inured to toil, deprived of rest;
From parents, wife, and children torn;
The tenderest feelings of my breast
Are treated with contempt and scorn.

Almighty Parent! Thou whose word
Called every being into birth;
Thou who hast formed of kindred blood
The numerous families of earth.—

Thou who hast sent thine only Son
To die, that all may come to thee,
Whose boundless mercy passes none,
Whose love extends from sea to sea,—

Say, in this land where thousands kneel,
And call upon thy sacred name,
Can none the negro's sorrows feel?
Will none his woes and wrongs proclaim?

Oh! were they all who thus have knelt
True, living worshippers of thee,
How would the negro's wrongs be felt,
How would the poor oppressed go free!

Then would the captive mourn no more,
The weight of his unbroken chain,
Thy sovereign name would all adore,
And all in peace and glory reign.

And thanks to thee, thou source of good,
There is a small, a scattered band,*
Who nobly for our cause have stood
With open heart and outstretched hand.

To you, ye dear and lessening few,†
We look for comfort and relief;
To you our gratitude is due,
You know our rights and share our grief.

Stay with us, oh, desert us not
In this our hour of utmost need;
Be not our cause by you forgot,
Still for our wants and sorrows plead.

And may that power who rules above,
His choicest blessing shed on you;
May his unalterable love
Rest on your souls like heavenly dew.

And when this earthly scene is o'er
May you and we together rest,
Where sin and sufferings come no more,—
Where all are in his presence blest.

Virginia, 1834.

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* Friends of the Yearly Meeting in Virginia.

† By emigration on account of the oppressive system of slavery in the land.

The Little Negro Boy.

"I cannot, cannot wash it off,"
Said the little negro boy,
Whose countenance ne'er shone
With the beaming light of joy.
"I went down to the river's side,
While master's people slept,
But I could not, could not wash it off,"
Said the negro boy, and wept.

He had looked upon his master's child,
And thought with what delight
'Twould fill his little breaking heart,
Were his brow so pure and white;
And softly to the river's brink
At early dawn he crept,
"I cannot, cannot wash it off,"
Said the negro boy, and wept.

Though dark his brow and ebony,
And sable was his skin,
The gentle mind that he possessed
Was pure and fair within:
But the Ethiope dyes, which guilt and sin
Have spread o'er human clay,
Not Pharpar's nor Abana's stream
Can cleanse or wash away.

Oh no! but there's a fountain pure,
Whose sacred source is heaven;
Whose ever living waters
To a sinful world are given.
"Wash in that fountain and be clean,"
Faith hears the Spirit say;
"Go to that pure and holy stream,
And wash the stains away."

[From the Boston Mercantile Journal.]

"Am I my Brother's Keeper."

Suggested on hearing the Rev. Mr. [illegible] Eloquent Temperance Sermon at [illegible] Church.

"Am I my brother's keeper?" yes!
Bound by the social ties,
Which link us to our fellow man,
Can we his soul despise?

His sympathies are ours to share,
His weal our hearts desire,
Our own a brother's happiness,
Should all our thoughts inspire.

Yes! resting on each brother's head
A brother's welfare hangs,
God at our hands his blood will ask!
Shall we not save his pangs?

Then turn, oh, turn a brother's lips
From death's destructive cup!
Lure, lure his steps t'ward heavenly rest,
God's smile will greet you there!

"Hereditary bondsmen, know ye not
Who would be free, themselves must strike a blow?"

ANTI-SLAVERY.

[From the Friend of Man.]

Letter from the West Indies.

Extract of a letter from a gentleman residing in a British West India Island, to Gerrit Smith, Esq., of Peterborough, N.Y. This gentleman was formerly an inhabitant of the United States. His letter is dated, Sept. 20, 1836.

"I am highly gratified to witness the course you are pursuing in regard to the overwhelming curse of our country, *Slavery*. In the Providence of God I have been placed in circumstances to know what slavery is, and has been in the West Indies, and daily *now* to see and feel what emancipation is. I went to Trinidad in Nov. 1834; I had heard, at home, of the persevering opposition which emancipation had met with in the Islands, and I naturally supposed that it would be necessary to be very guarded in my remarks about it. I therefore kept very still, thinking that perhaps even a few words might occasion a tumult, as I had been taught to believe, that the liberated negroes only wanted an occasion to rise and murder all the whites. I very soon found that no alarm was felt, people speaking as freely about emancipation as of any thing else.—*All the negroes appeared cheerful and harmless, and not seldom did I hear the remark, even from planters, that emancipation was a great blessing! The scales fell from my eyes!* I found that all the predictions I had heard of massacres, insurrections, &c., &c., were no better than nursery tales. Indeed, it was plain to be seen that emancipation had been the very thing to take away *at once and forever* all danger of violence on the part of the colored people. I afterwards visited Granada and St. Vincent. The same may be said of them as of Trinidad. I have resided on this island, [Barbadoes,] (with the exception of a visit at home last winter) constantly since January 1835. The town contains say 10,000 inhabitants, and the Island 130,000, of whom not more than 20,000 are whites. On the 1st of August 1834, the number of slaves liberated was something over 80,000. What a place for the exhibition of that ferocity which we are told exists in the breast of the African!—How great an exhibition ought we not to see here of mobs, and burnings, and negro insolence, &c.! Now I venture to declare that since the 1st of August 1834, there has not been the slightest popular disturbance or even the *rumor* of one in any part of the Island. And this is not because the blacks are *overawed*. They are themselves a part of the Island militia, and I declare it as my firm conviction that *as a people*, they are as orderly and as little inclined to violence, as any people on earth.

The general sentiment in this Island, I believe to be now in favor of emancipation, as three years ago it was opposed to it. It has done my heart good, to hear people of the highest standing here, and those who owned great numbers of slaves, freely admit that their opposition to emancipation was *all wrong*—that it was one of the greatest blessings that ever came upon the country, and that nothing would induce them to return to slavery.—When I read of the fears of the people in America, in regard to emancipation; of the prejudice against color, and of the way in which they declare against abolition, as something that is going to open the flood-gates of war, disunion, &c. &c., my wonder is only second to that which I feel when I reflect upon what was once my *own* feelings upon these same subjects. If all the opposers of abolition in the United States, including slaveholders themselves, could spend six months, in any part of the British West Indies, abolition societies might dissolve themselves at once—their occupation would be gone.

How miserable seems all the declamation of our learned American D. D's., and our Judges and dignitaries of every department when upon the subject of the *impossibility* of white and black men living together in the same community on terms of equality!—Were they here, they would soon perceive that the *impossible* thing is for the whites to maintain their distinction, if the blacks are allowed to possess equal rights. I do not pretend to say that in the W. Indies the distinctions of color are done away with, but every day is weakening them, and it is demonstrated that these distinctions are founded only on prejudice, created by slavery, and are *vincible*.

The alarm which was felt in the West Indies, as to a general depreciation of property and stagnation of business, has proved quite groundless. The Islands have rarely if ever been so prosperous as at present, and in this Island, I think I may safely say, there have been more improvements in buildings, agriculture, &c., in the *last* two years than in any preceding two years. Decidedly has the greatest comfort and happiness increased, education and religious knowledge been promoted, and public morals been greatly improved.

I fear I may weary you, but, sir, when I look at this country, and witness the blessed changes which have brought about by emancipation, and when I contemplate my own country, straining every nerve to maintain a system, so fraught with evil as slavery, my heart is full. Slavery in the West Indies as every where else, has always stood in the way of the progress of Christianity. Hence the continually repeated complaints against the missionaries in all the Islands. Slavery and Christianity were pitted against each other, the one imploring secrecy and darkness; the other demanding *light*. Mark now the difference. In this Island numerous parish churches which have been in ruins since the hurricane of 1831, are rising from their ruins. The Methodist missionaries are extending their stations, and multiplying their preachers and assistants in every direction. The Moravians have just finished a fine new chapel in town, and in short the solicitude among owners of estates, to have their laborers brought under the influence of religion, is as evident as is the fact that their safety and interest depends upon the moral character and religious improvement of these laborers.

I might say much of the prodigious increase of schools. In this respect the change is just what we should expect it to be, great and truly gratifying to every benevolent mind. Infant schools are about to be introduced in all the Islands, and I am now boarding at the same public house with a gentleman who arrived from England, two weeks since, fully prepared with funds, and every other requisite to build up free infant schools in all the Islands.

I might go on to speak of marriages among the blacks and colored; of the observation of the Sabbath; of improvements in their dress; greater domestic comforts, &c., in regard to all which, the greatness of the change for the better, is in this country, quite evident and undisputed, however much the desolations which freedom has occasioned in the W. Indies, may be mourned over by our American patriot!

There is one other subject, which I think bears strongly upon the policy of the American Colonization Society. I believe the main pillar of that Society at the North is the idea that the blacks cannot live in peace and on terms of equality in the same community with the whites. How mistaken this idea is, may I think appear by what is now going on in the West Indies. And here let it be remembered, that the people of this country have entertained the very same prejudices against color that now prevail in *the United States*. You are doubtless aware that the colony of Demarara, is comparatively new, and that there is a great call for laborers to subdue and bring under cultivation that great and fertile territory.—(I may here remark that Demarara was on all hands, said to be entirely ruined by emancipation, but see how false the notion.)—The same thing there is now taking place, as we in America have always been accustomed to see, viz. emigration from the old colonies to the new. In this way Demarara is to be supplied with an abundance of free laborers, and thereby immensely benefitted, a supply which but for emancipation, she could never have obtained in any way short of a revival of the African slave trade. But that which I wish to have particularly remarked is this: The Legislature of St. Kitts, and more recently, of this Island, have become alarmed at the numbers of emigrants who are leaving them, all of whom are black, and have passed various laws to restrain it, openly and avowedly with the purpose of keeping their laborers among them! The policy of these laws is condemned by many here, who contend that labor must be left to find its own market, and a discussion is now actually going on in the newspapers, one party insisting that there must be laws to check emigration, and the other contending that the object may be more effectually accomplished by raising the wages, providing better houses for their laborers, &c., the whole dispute being *how they shall best be able to keep among them their liberated slaves!*

That very thing which the philanthropic colonizationists of America, are spending their strength and wealth to bring about—the people of the West Indies are laboring with all their might to *prevent*—on the one side we hear the cry "begone from among us, for we cannot tolerate your existence here, as a free people"—On the other "leave us not, we beseech you, we will build you houses, we will clothe and feed you, we will pay you good wages, only leave us not."—Be it remembered, too, that the pretended necessity for the exportation of the blacks from the United States, has a *theoretical* foundation only, whereas the people of this country are acting from a thorough *experience*, both of slavery and emancipation.

I will mention one other circumstance.—Sir Lionel Smith, who has been for some years residing here as Governor General of the Windward Islands, has been transferred to Jamaica, and his place is to be supplied by Sir Evan J. McGregor, now governor of Dominica. One of the private secretaries of Gov. McGregor, is a *colored* man very capable, and in fact a truly religious man—of course we expect that for the first time in the West Indies, colored people who are in respectable standing, will be invited to the Government House, and placed in all departments upon a footing with other citizens.

I spent last evening at an estate about four miles from town. It is one of the finest properties in the Island, and the resident manager is reputed to be one of the most skilful planters in the country. Such is the character of the estate, that when the French Admiral visited the Island last year, the Governor made a visit with him for the especial purpose of showing a specimen of Barbadoes cultivation, and sugar manufacture. There are on the plantation 280 apprentices, besides children, the whole number amounting to 450.

The conversation turned upon emancipation, and sir, I assure you, it was enough to affect the stoutest heart, to hear the expressions of gratitude and satisfaction with which the new order of things was spoken of. I believe this gentlemen to have been always noted for kindness to his slaves, yet his language was to this effect. Pointing to the long arms of the cane mill, he said—"I rejoice that the power and the temptation to oppress these poor people is taken away.—How many times when the crop pressed, have I kept those arms flying till 8 o'clock at night, when they ought to have been chained at 6; and how many times have I set them agoing at three in the morning, when I ought not to have done it until 6; and this taken out of the strength of those poor people. In how many instances have I made myself miserable by giving way to anger, and inflicting unjust punishment; whereas now we have the satisfaction of knowing that we cannot injure them if we would."

As we walked along the noble gallery which surrounds the house, he pointed to a large building filled with lights, situated on a distant elevation, and observed, "there is good work going on; these are the Moravians with their schools for the liberated slaves." From all the members of the family similar language was heard, and especially when they spoke of the comparative comfort of living on an estate now, & during the existence of slavery. *Now*, there is a feeling of *perfect security*, a sentiment of kindness and mutual good will; whereas formerly there was distrust, jeaslousy, and the idea, which never could be perfectly eradicated from the breasts even of hereditary slaveholders—that it was a gross injustice to take the labor of the poor negroes without compensation. In regard to the industry of the people, the manager observed that it was enough to say that the estate had never been in such a high state of cultivation as at present.

My dear sir, let your patience attend me with one remark more, and I have done.

In the United States a common topic of remark is the insolence of the colored people. Abolitionists are charged with being the abettors of this insolence—and we are generally told that unless the blacks are kept under, they will come to such a state of insubordination that white people cannot live with them. Now, Sir, I believe you will fully agree with me, that this *keeping them under* is the very thing which occasions all the difficulty. Kick a dog and he will snarl, and perhaps bite you—speak kindly to him and he is your friend.

My store is situated on the wharf, amidst a very dense population—swarming with black porters, boatmen, sailors, &c. and these people are entitled to all the privileges and possessed of all the rights of freedom that I am, or any other white man. I am dealing with these people more or less every day and I have been trying to recollect whether in all my residence here I have ever received an impudent word from one of them. Possibly I may have done so, but if I have, it has escaped my memory.

I have often said and felt it, that it is a privilege to live in this country at this period, for it is to witness one of the noblest experiments ever attempted by man. I ought to say that no man is the author of it. It is the Lord's work, and He, I am confident, will carry it on to a glorious consummation.

I trust the time is not far distant, when I shall, *at home*, openly do and say, what I can in behalf of my enslaved brethren in the United States.

[From the Ohio Atlas.]

Why do you advocate Slavery?

It is a singular fact, that whilst many of our opponents declare themselves as much opposed to Slavery as any of us, they still take the side of the slaveholder against the abolitionist. They admit principles, but when you carry them out to their legitimate application, they are off. No man has any just right to hold a slave, they acknowledge; but then it will not do for the master to let him go: that is, it will not do for the master to do what he ought to do. Permit me to make an appeal to the common sense of those who contend against us. Have the slaves a right to their freedom? Is this right universal? If you are not prepared to answer these questions in this form, I ask you—would it be right for *you*, were you in slavery, under any circumstances, to seek your freedom by all practical methods? Would it be right for you to make your escape privately from your master, and thus deprive him of what he calls his property? Now it is very plain, that if you run away from your master, and he has a right to you, you commit a theft—you take away that which belongs to another man. Would that be true? In every case of master and slave there are two opposing claims. The master claims the slave as his property, but the slave claims himself as his own property. Now it is impossible that both these claims should be valid. If one is just, the other is fraudulent. On which side, then, do you give your sentence? If you give it in favor of the master, then you condemn every slave of theft, who ever attempts to be free. If you give in favor of the slave, you condemn the master of holding property not his own, or in other words, of robbery. There is no middle course. It is a question about property, and that of the highest value held among men. It belongs to every man, woman and child, to say whose this property is. You will no doubt say, it is really the property of the slave—but the master has some claim. "It is entailed upon him."—What! has some claim to another man's property! entailed upon him! So entailed upon him, that he cannot let it run off! And keep this property a little longer, without the consent of the owner! Such principles of morals I do not understand. I believe they belong entirely to the robber. Let us call things by their proper names. Again, I ask my good friends of the opposition—suppose the slaves were sufficiently numerous and well organized to set the whites at defiance and to declare their own freedom, would you not applaud them for such a measure as you would the Greeks or Poles? Would you not respond, "Immediate emancipation?" Would you not advise their masters to yield to their demand? Here then is the secret; here is one of the chief reasons for slavery: not because the master has any right to the property in question, but because he is able to hold it. "On the side of the oppressors there is *power*." Again: suppose the slaves were white men, would you oppose their emancipation? Suppose some citizens of South Carolina had kidnapped some of the young people of this town, and were selling them at auction before the Exchange in Charleston, would you hush our clamors by calling us *fanatics*, and telling us—"O you must not provoke our southern brethren.—It is a very delicate subject. They will not be willing to part with their *property*. They hold it by the constitution. By calling their 'peculiar institution' into question, you will dissolve the union." Will you insult us by such language as this? Our reply is, "Away with your cautions. We go for the cause of humanity, and human rights and liberty—delicate or indelicate—union or no union.—We cannot stand and tamely look upon this contempt of human liberty—these examples of the highest crimes that human beings can commit against each other,—and be speechless and motionless." You say this language is right. But when we apply the same to the case of the colored race, you raise the cry of Fanatic. Behold the other reason for "stopping your ears against the cry of the poor"—*they have a darker skin.* M.

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